

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 21.—Vol. XIII.

NOVEMBER 1, 1851.

Price One Penny.

A FEW HINTS ON THE DOMESTIC CIRCLE.

BY ELDER JOB SMITH.

Of all subjects which interest mankind, none can claim to be of more real importance to all, than the good management of this nursery of mankind—the domestic circle. In it we were brought up, our manners and a proportion of our tempers were formed there; in it we are now to be found, and none of us are exempt from its duties in some way or other. There are, also, some very important responsibilities connected with the management thereof. The abuse or neglect of these, is what commonly involves the rising generation in darkness, and implants in them the spirit of rebellion, not only against the counsels and rules of their earthly parents, but against the commandments and ordinances of God, which are essential to the salvation of every soul of man.

The responsibilities to which I refer, rest upon every individual who holds the title of husband or father, for with it is inseparably connected the responsibility to a great extent of the conduct of those individuals to whom he stands in the above relationship.

As in many instances in this country, there is a great neglect of duty in these points—some of those professedly holding the name of Saints, caring as little about the management of their little flock, as perhaps, they care about things that do not concern them; it is thought that a few remarks on the subject could not be inapplicable or untimely. Should they meet the notice of any to whom they may apply, they are most humbly inscribed for

their benefit, with a request that they should set their houses in order.

As, in most cases, the exterior appearance of a man is an index to what is contained within him, so when we behold the order which is kept in the private circle of any one's family, we may readily ascertain what class he himself belongs to, and what order there is kept within his breast. Where reason and Divine revelation guides the one, it generally does the other. But if he, himself, be not guided by good principles; if there is not order in his own habits, economy, &c., it is vanity to look for it in the province or family over which he presides. Besides, if all the propensities and appetites of his body are not governed by his will, it is utterly vain to suppose that his family will be, unless, indeed, the governed are more capable of governing than the governor. His *will* must be guided by the principles of reason, and (in the Church of Christ) Revelation, and these will make him perfectly master of himself, and of all those whom God entrusts to his charge. The *will* being guided by the *light*, it is qualified to lead every other compartment of his system and family correctly, but without this, the command of the man being in the dark, all that is led thereby must be in the dark also. And if when the mind is enlightened, it be not rendered potent by a subserviency of his natural propensities unto it, it continues to be unqualified for the business of governing anything that is around. Thus we may see, that

the first step to all governing projects—without which nothing good can be done—is the controlling of the individual called *self*. If disorder exist in the “unruly members” of his own body, he may very naturally expect the same result amongst all those who are under his charge; for the same spirit that guides the head will be sure to diffuse itself to a greater or less degree through all the system, let it be great or small, whether it be composed of only two individuals, or of a nation as large as the British. Many of the Saints and Elders in Israel may from this be able to form some slight idea where the fault is, when they find themselves unqualified to rule all that is under their care, in righteousness, or to set that in order which their senses tell them is out of order. I recollect well an expression made use of by Elder Willard Richards, when he first visited England, at a Conference, said he, “show me the President of a Branch of the Church, and let me know the spirit which he has, and I will tell you what the spirit of the Branch is, immediately.”

As we have found that a government of self is a necessary qualification for governing others, it follows that no man need undertake the latter task until he has accomplished the former, unless he wishes to meet with a failure.

Every individual who governs at all, should be as potent in his sphere as a sovereign upon a throne, and if he governs in righteousness should be accounted as noble. Be it otherwise, and anarchy is the result; confusion is there, and trouble follows in the train. His mandates, if righteous ones, should be strictly obeyed,—for they never will come in contact with any other righteous ones delivered by a higher sovereign,—and due respect be paid to him, and thus order, love, and goodwill, will prevail throughout his dominions, be they great or small. But he must adopt the principle of love, himself, and govern by it, or it cannot be said that he governs in righteousness. If he does not seek their interest as he does his own, nay, if their interest is not his own, perfectly and undivided, trouble, sin, and ruin must follow the steps he takes.

These remarks will serve to show, in relation to the family circle, that the man is to be the head in his own house, and that all parties committing themselves to his charge should be willing to abide by

his teachings and counsels, so far as they are in keeping with the laws of God—the Gospel of the Son Jesus Christ. Every family, if founded upon true principles, we may view as a kingdom in embryo, the foundation of a tribe, to be, for what we know, so extensive, that its members may be—like those of the family or tribe of Abraham—countless as the sands upon the sea-shore. It is needless to say that we believe these will all be governed by their first as well as last forerunner, because the Saints, at least, know it already; they should, therefore, always be obedient to him whose presence they enjoy, and the fruit of whose loins they are. The precept that, “obedience is better than sacrifice, and to hearken than the fat of rams,” is equally applicable here, as it is in the case to which it is most commonly applied. It is from small seeds that large trees grow, and out of a little neglect in the foundation of a family the whole structure becomes a wreck. For “the want of a horse-shoe nail,” we read that in the end, “the rider was lost;” so also for the want of order in a family the minds of the rising generation are untrained, their tempers uncontrolled, their habits unsettled, or evil ones acquired, and thus they are unfitted to carry out the measure and object of their creation, which is the great end which we all wish to carry out. I look forward to the rising generation to carry the principles of life and salvation to the children of men, with even more power than any of us are able to do, which they will if they receive that treatment which is due to them from the present mature generation of Saints. But if no care be taken to teach them right, to govern them right, but above all to give them a good example, we may expect to see from them nothing better than the spectacle of sin, misery, and poverty everywhere staring us in the eyes at present, which, when we are gone, will be enough to trouble and vex our departed spirits and make us miserable; letting alone the rod of the justice of God to be inflicted upon us for our abuse of the precious blessings entrusted to our care. Now is the important time for a change in the morals of society. The Kingdom of God again being upon the earth, and we being permitted to enter into it, let us arise and do what we can, as well in the reformation of our family arrangements, as in exposing the evil dogmas and prac-

tices of our fathers in relation to the Gospel.

We will now go in and take an imaginary look at the fireside circle of those who have not adopted the principle of self-government, as the starting point of their conjugal career. I do not expect to present a picture of *all* the evils and discrepancies found to exist in such places, but only such as have struck my attention the most forcibly in roaming through the world. In consequence of a lack of this accomplishment before referred to, we see the master out of temper at every little thing, and soon the contagion of anger is spread to each member of the household and the ready, though sorry, excuse becomes necessary should a friend come in, that they "have been having a few words." Disorder and a bad spirit have inflicted a wound which will require a long time to *thoroughly* heal up. It scarcely ever ends at "a few words." All the horrid features of the bad tempers of each individual now show themselves, and that which was all honey a short time ago becomes bitterness and disgust. To describe all that is to be witnessed by those who look into family circles, would be grating to the feelings of many of the readers of the *Star*, therefore I must not say much upon the subject. But for the lack of self-government the noble "lord of creation" enters into temptation, and is found to act worse than the beasts through the intoxicating influence of liquor. His gracious-hearted consort forgets the sweet affection which was and ought still to be cherished in their hearts, and breaks out into strains which in due time give her the hateful approbrium of a "scolding wife!" The man having given himself up to the evil influence of a foul spirit, no longer holds control over himself, and a scene ensues, embittering the cup of their happiness, which in some cases terminates in blows! Some time has to elapse before a wound thus inflicted can be healed; but we ask, is this all? If it were, there would not be as much cause for me to take up my pen on the subject, but the fact that it would require a volume to record all the evils which these kind of convulsions give birth to, induced me to write on this subject. The little children, if any are in the way, will be sure to take up one side or the other, not knowing which, if either, is right, and perhaps make vows, not to love their

father or mother again, for what they suppose (and perhaps justly) he or she has so maliciously inflicted upon the other. Frequently will this be encouraged in them by the one party prejudicial to the other, and in this way the seeds of rebellion are sown in the young and tender minds of those who before were innocent. They, doubtless, will follow the example, and when they grow up become like their parents—disorderly, wicked persons; at least, they may do for all that the parents have done to save them from it. Prejudices thus formed in childhood against either of the parents are not so easily rooted out, as many may suppose, for if it does not lead them to curse those against whom they have taken a dislike, it leads them to a disaffection which causes them to distrust their parents' ability to teach righteously, and act in sincerity towards them. And in this way disobedience is, or may be provoked, and the children made subject to *no rule*, until the laws of their realm lay hold upon them, and, perhaps the gallows ends their most unlucky career!

Should such things occur among those called Saints, the men of the world, of different denominations would take advantage to rumour abroad what a wicked people the Latter-day Saints are—judging all for one, forgetting that out of the religious world which they recognise as being all right, though of some hundreds of different societies and churches—there would be ten to one in the same proportion of numbers. But this is no excuse for us notwithstanding—our light ought to shine—we ought to "glorify our father which is in heaven."

Nor is this all which such a breach of the peace of a family inflicts, wounding the interests of those we have already named, hindering the honest from receiving the Gospel through bad example, but in such cases the parties become the servants of sin, the natural affection is marred, the sacred ties of the heart become broken, and oftentimes from one thing to another they become hateful in each other's eyes, and thus make for each other a hell, whereas they were sent to be the comfort and solace of one another's lives. Death, both of body and soul is hurried on in this way. If things be not driven into so desperate a condition as this, it is very frequently the case that no regard is paid by the female to "love, honour and obey"

her husband, and he neglects his duty, stipulated by the laws of nature—of the country and of God, and breaks the covenant he solemnly made to her, when he took her to be his wife. They having—both of them, broken their marriage vows—the bond of the covenant—live together under a broken covenant. What a broken covenant is, better than *not any covenant*, I will leave for the judgment of those better experienced in such matters to decide. But I do not conceive that their children will have anything to boast of their *honourable* or *legitimate* parentage! This generation may well say they were “born in sin, and shapen in iniquity,” for it is rare that a family is found among them, where the man stands in his place at the head and always is obeyed as such. But let the Saints cast away these remains of corruption—let every man stand in his house as the lord of that realm, and then those whom God has given him will own his power, will love him for his protection, and revere him for his justice and righteousness. But in all cases he must first of all govern himself, never putting

yokes upon others, which he is unwilling to wear himself, and thus laying a foundation in order, he will be qualified to build upon it, and if he continue his course, will, eventually, be the father of a people, who will rise up and call him blessed. He will be enabled to stand at their head, presenting them spotless to him, whom he has to give his account to; and thus, peace, joy, happiness, and heaven crown his labours of love in one of the “many mansions” prepared for the faithful. Having had a good pattern set before them, and good precepts taught them, his children will grow up and do likewise, and when the Saviour shall come, He will find a people prepared to meet him.

Young men and women should count these costs before they begin to lay the materials together to build the structure of their future happiness and that of their generations, lest they should find the obstacle of confusion and misapplication thwart their purposes, and bring down disgrace upon their heads at the very time they expect glory.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSON, OF DUBLIN.

(From the Jewish Chronicle.)

(Continued from page 301.)

We have endeavoured, in the preceding chapters, to depict all appertaining to marriage from the time of the patriarchs; and it is now for us to lay before our readers the circumstances which dissolved a marriage.

A marriage was dissolved, firstly, when a husband died and left children. With the death of the husband the woman was again at liberty to marry another man.

We have no positive record in the Bible of the place of abode where the widow lived after her husband's death, whether she stayed in her husband's house or returned to that of her father. From the history of Tamar, it appears that the widow returned to her father's house; for we read in sacred Scripture, when Onan died, and Shelah was not yet of age to marry Tamar, his deceased brother's

wife, “And Judah said to Tamar his daughter-in-law, return a widow to thy father's house, till Shelah my son be grown” (Gen. xxxviii. 11); yet this may only have been the case when a man died childless.

Amongst the Eastern tribes, however the mother remains with her son. Lady Frances Egerton, in relating a visit to an Eastern harem, states, among other things, “In the East a mother always remains at the head of her son's house, whether he be married or single, and profound respect is paid to her; which considering the wholly uneducated state of the women, and that ninety-nine out of a hundred cannot read, is a curious and praiseworthy feature in the customs of this people.”

The second mode of dissolving a marriage was the divorce. A divorce was

connected with no ceremony; but when the husband sent his wife from his house, she was divorced, and set at liberty.

The authority for effecting a divorce however, was possessed only by the husband, and not by the wife. He, as her superior, in accordance with the Divine command, "And he [the man] shall govern thee [the woman]" (comp. chap. ii.), had the power of divorcing his wife from him—he could even force a divorce upon her—but she, as the inferior of man, could effect no divorce in any case whatever.

The husband, when divorcing his wife from him, had also the power to divorce her children with her, if he wished to do so. The divorce of her children was effected by sending them out of the house with their divorced mother, and had the effect of depriving them of the heirship to their father's property. Thus we read in sacred Scripture, when Sarah had borne Isaac to Abraham, and when she one day saw Ishmael, the son of Hagar, her bondwoman, whom she gave Abraham to wife, scorn at Isaac, that Sarah said to Abraham, "*Divorce* this bondwoman and her son;† for the son of this bondwoman shall not be heir with my son, even with Isaac.* But the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad. . . . in all that Sarah hath said unto thee hearken unto her voice . . . And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar . . . and her child,

* The text reads גֵּרָשׁ which is synonymous with גֵּר "stranger" (comp. Exod. ii. 22). Moses called his son גֵּרְשֹׁם because he was a stranger (גֵּר) in Midian. גֵּרָשׁ, therefore means "estranger" or "divorce." This is also the opinion of Onkelos: he translates גֵּרָשׁ here with תִּדּוּךְ "divorce," but גֵּרְשֹׁם (Exod. ii. 19) he translates מוֹדֵדָתָן (comp. Lev. xxi.). In the Talmud, likewise, a divorcement is called גֵּרְשֵׁין.

† Sarah told Abraham to divorce both mother and son; for by divorcing the mother her son was not divorced, except he divorced her son with her.

and sent her away." (Gen. 21. 10—14).

It behoves us here, however, to remark, that the mother stayed with her son in cases where both were divorced together from the husband and father, and she also replaced the father by giving a wife to her son. Thus we read, "And his mother [Hagar] took him [Ishmael] a wife from the land of Egypt" (Gen. xxi. 21.)

We now conclude the first part of our history, which comprises the time from the creation of the world to the close of the Jewish patriarchal period about 2245 A. M.

We have divided our history into periods, because we are not able to furnish especial dates in the history of marriage. We will not, however, fail to give especial dates wherever such can be found.

We have, with our last chapter, finished the Ante-Mosaic period of our history, and are now arrived in the course of our investigation at the second portion of the same, viz., the Post-Mosaic period.

Yet before we proceed with our history, we must preface that period with the following remarks:—

1st. The revelation—in other words, the Mosaic law—has not uprooted the foundation and the basis upon which the history of marriage among the Jews in the Ante-Mosaic period rested. It is true it has modified the same in some instances, added new laws, restrained and forbidden many marriages; yet it has wrought no positive change in the primeval statutes of the Ante-Mosaic period; on the contrary it has retained all the principal rites of the same. The reason why the Mosaic law has not overthrown the principal statutes of the preceding period is, because the history of marriage among the Jews is a peculiar one, and differs from any other history. The history of marriage among the Jews has not developed itself, like the history of nations etc., by natural and outward changes, which have carried their effects into the bosom of a particular nation, and thus transmuted the position of that nation into another one, and changed its political existence and form. No; the history of marriage among the Jews has developed itself in another way. Its origin is of God; God himself has established this great and moral institution of marriage. Its development, from the moment of its establishment to the period we are now arrived at, was by God, and

through God, the founder of that sacred institution, and the Guardian of its moral rites. All its statutes issued from the living source, God, and his Divine command, as we have shown in the preceding part. The woman was subordinated to the man, because God ordained it to be so. After the fall of the first human pair, God commanded, "And he [the man] shall govern thee [the woman]." The daughter was under the command of her father; her services were his, and he alone had the power to dispose of her in marriage, because of the same Divine command (compare chapters iii. and iv.). And now, as God and his Divine will are unchangeable and unalterable, we cannot be surprised to find the principal statutes of the Ante-Mosaic period retained in the revelation. "The grass dries, the flower withers, but the word of God remains for ever."

2nd. As the Post-Mosaic period of our history is based on revelation—or, in other words, is the revealed part of our history—it is therefore for us to define what we comprise in the term "revelation;" the which we will endeavour briefly to sketch. The revelation is divided into two parts: 1st, the written law; 2nd, the oral law. The written law is contained in the five books of Moses, and is that part of revelation which was accessible to each member of Israel, and which every one was bound by Divine command to know; it is that part of revelation of which God commanded us, **ובלנתך בדרך וכו' לבנך ודברת בם בשבתך בביתך**

ושננתם (Ye shall teach it to your children, and ye shall speak of it when you are sitting in your house, and when you are travelling upon the road, etc.). The oral law is the explanation given by God to Moses of the written law (vide the preface of the **תורה**); it was not accessible to every Israelite, but was known only to the Levites and to the judges in Israel, to whom it was taught by Moses. But Moses did not do this of his own free will; he was commanded to do it by God; wherefore God separated the Levites, and commanded that they should have no possessions of land like the other tribes, in order that they might have full scope of time to study the oral law, and retain it (vide *Moreh Nebuchim*, sec. 3, cap. 49; *Inst. Ayrubin*, folio 54.)

This order, however was disturbed in the time of Samuel, who seeing the vile actions of the priests of his days, established a prophetic school, where he taught the the oral law to members of other tribes. But still the oral law was not yet committed to writing. This was first done by Rabbi Jehudah Hanasi, about 3949 A. M. who collated the Mishna (**משנה**).

But the Mishna was also written upon the same principle as the written law of Moses, and therefore again required explanation. Those explanations the Rabbi taught to his disciples, and they were likewise orally retained till the time of Rab Asbi and Rabina, who committed them to writing about 4127 A. M. and called the collection **גמרא** (Gemara). We must however remark, that to the oral law belong also the **(יג מידות)** thirteen principles which God taught to Moses, by which the written law was to be expounded, and on which the discussions in the Mishna, as well as those in the Gemara, are based.

The Mishna and Gemara is that great and sublime work known to us as the Talmud (**תלמוד בבלי**).

And now, having given the outlines of the term "Revelation" we proceed to say, that we include the Talmudical and Rabbinical* periods under the second part of our history, the Post-Mosaic period; for the law of Moses by the especial Divine command "Ye shall not add or diminish" (Deut. xii. 32), became the standard law of Israel, from which the Jew could not, and did not deviate, neither to the right hand nor to the left. And though we shall find, in the course of our history, cases of modification in marriage among the Jews, those modifications were, however, based on the law of Moses, and the principles thereof. Neither the Talmud nor the Rabbins introduced any change or modification which was not in concord and harmony with the revealed law of God; and Dr. Frankel, in his "Law of Evidence," very justly says, "The revealed law and the oral law are closely interwoven with each other. The latter stands to the former as the product to any given number, and is connected with it in a two-fold manner: 1st, it inquires into

* We choose the term "Rabbinical," though we mean the Gaonic period, for the better understanding of the public.

and expounds the Mosaic law; 2nd, it cultivates and improves upon it, taking the former as its basis." Mamonides also (Moreh Nebuchim, sec. 3, cap. 41) says, "As the High God knew that the commands of this holy law would require at each period an addition or a diminution, according to place and to the change of time (which means, that man would like to form it to suit himself), he therefore admonished against those additions or diminutions, and said, 'Ye shall not add nor diminish' (Deut. xii. 32). The Talmud likewise says (Megillah Parek, 1), 'No prophet was allowed to introduce any change of law in Israel; and the forty-eight prophets and seven prophetesses which were in Israel did add nothing to the revealed law.'"

Samuel Idels, מחרש (ibid.), says that the wise men חכמים were like the prophets restrained from introducing any change of law in Israel. And so it was that the improvements and modifications which either the Talmud or the Rabbins have introduced, were, as we have already said, based on Divine authority, and their decisions come to under the Divine command: "And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days. . . . And thou shalt do . . . according to the sentence of the law which they shall teach thee . . . thou shalt not decline from the sentence of the law which they shall show thee, to the right hand nor to the left" (Deut. xvii. 9—11; vide Talmud, Treatise Berachoth, fol. 19; Maimonides, Yad Hachazakah Hilchoth Mamrim); and therefore they were and are binding upon the Jews.

It is true that there have also been some changes made not quite in strict accordance with the revealed law; but these changes were not introduced as a law in Israel; they were made by the judges in Israel (בית דין הגדול) for once, for a certain time, and on a certain occasion (דורות שעה): and this, again, was according to Divine permission (vide Moreh Nebuchim, sec. 3, cap. 41). But as it is not for us to investigate the matter farther than is consistent with the nature of our subject, we cease expounding.

The reader must therefore not be surprised, when we speak of and explain the Mosaic period that we have recourse to the explanations of the Talmud. We

will, however, keep apart, as far as possible, the one period from the other, and therefore divide the succeeding parts of our history into, 1, the Mosaic period, as explained in the Talmud; 2, the Talmudical modifications; 3, the Rabbinical or Gaonims modifications; 4, the ceremonies attending a Jewish marriage in the Post-Mosaic period; and, 5, the changes in the ceremonies of marriage among the Jews at the present time in many countries.

With these remarks we close the present chapter, which we intend as a preface to the second portion of our history, the Post-Mosaic period; and we shall, by Divine permission, commence in our next the Mosaic period.

We again resume the thread of our history. The period which we are about to develop is "Mosaic period as explained in the Talmud;" the first sub-period of the Post-Mosaic part of our history.

In the preceding chapter, which we intended as a preface to the second part of our history, we have already said that the Mosaic law wrought no positive change in the marriage statutes of the Ante-Mosaic period. The Mosaic law has modified and enlarged them, but not altered them entirely. And so it was. In the Ante-Mosaic period, the female was under the protection, guidance and charge of her father, when not married, and when married under that of her husband; the same law remained, with a slight modification, in and after the Revelation. The Revelation did not repeal the Divine command given to the parents of the human race. "And he [the man] shall govern thee [the woman];" it did not emancipate the woman from her former disability by introducing a new statute in her favour; no the woman remained under the Revelation, as well as before, submissive to man. She was a part of the house, and of some authority in the house; yet she was, and remained, subordinate to the will of man. God, who bereaved the mother of the human race of the liberty he granted her at her creation, and made her submissive to man, when she misused that freedom he granted her, and caused her husband to sin with her against their Creator and Benefactor, as the consequence of her transgression, as the necessity for the real felicity of the human race (comp. chap. i. ii.) did not and could not change it at the revelation; not only because He is an

unchangeable God, but likewise because of his justice and his Divine mercy. These two attributes of the Holy One required the continuance of the same. 1st. His justice required it, because the command of submission of woman to man was given by God as the consequence of her transgression. 2nd. His mercy required it, because the real felicity of man depended upon it. God who gave his holy law to Israel in order to elevate them above all other nations **את בריתי והייתם**

לי סנולה שכל העמים ושמרתם, and make them as an exemplary nation to all the world, that all mankind might learn to know their Author and imbibe true morality and righteousness; in short, God, who chose Israel as his especial nation, to carry the truth of his Divine essence, and of His Divine word to the four corners of the habitable globe **יצרתי לי**

עם זר so that all mankind may become truly happy in God and through God, found it necessary to prevent Israel from falling again from the elevation upon which his divine mercy had placed them, like Adam, by the seduction of woman, who is endowed by nature with a superior feeling, but has not the power of mind like the man to discern falsehood from truth; who is attracted by outward appearances, but is not able to lift up the veil of Iris and look the truth in the face; and who, therefore, may be easily induced to follow the vices of idolatry, which are clad in disguises of virtue, tinged up with glaring pomp, and dazzle the eyes of its beholder.—He, therefore, in his Divine wisdom, retained in the Revelation, the command he gave to the parents of the human race, when man fell through the seduction of woman, that the man should be superior to woman, and he should govern her. That the woman was after the revelation as before it, when not married, under the protection and power of her father, may be proved from Holy Writ, as follows: It was ordained by God, through the law given by Moses, that if a man take a wife and tries to dissolve his marriage by bringing up an evil report against her the day after the marriage, saying, “She is no maid,” and so make his marriage null and void, that the father and mother of the damsel shall appear before the el-

ders of the city, and the father shall say unto the elders, “I gave my daughter to this man to wife, and he hated her, and has given occasion of speech against her; yet these are the tokens which prove his accusation false. And the elders of that city shall chastise the man, and amerce him to pay to the father a hundred silver pieces” (vide Dent. xxii. 13, 19). Now from this law we clearly see that the daughter was under the protection of her father; for when her husband tried to make his marriage void by some false pretence, it was the father who was ordered by the law to defend her, and under whose protection she naturally returned as soon as her husband declared his marriage to be null and void; and it was him to whom the law granted a penalty of a hundred pieces of silver, to be paid by the husband. It is true, that the law likewise ordered the mother to be present; but the mother did not appear before the elders to defend her daughter, this being the office of the father. The mother merely appeared before the court of the elders to witness the issue of the matter, and that she might taste the gall of public shame in case the husband should prove his accusation to be true; as Rashi remarks, **חרעים יתבון עליה** **מי שגדולי גדולים**.

Some, however, might yet object, and say, that the father appeared before the elders, not so much as the defender of his daughter, as because it was his case as well as his daughter's, he having given her in marriage as a maid, and taken for her, as such, purchase-money of the husband, **מחר חתולות**; and were she found to have been no maid, he must return to the husband the purchase money. But we say in answer to this, that the case was not one of *mine and thine*; it was a case of honor, where the father appeared in open court to prove his daughter's virtue. The law says, “And the elders shall chastise him. . . . because he hath brought an evil name upon a daughter in Israel.” Again, if the accusation of the husband was found to be true, the law ordered the damsel to be stoned to death (Ibid. 21, 23); but it makes no mention of the father's returning the purchase-money to the husband, for the law does not treat it as a pecuniary case.

We also read in Holy Scripture, “And

if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do" (Exod. xxi. 7). This, again, clearly proves that the father possessed an unlimited power over his daughter, for he could even sell her as a maid-servant. There are many other passages to be found in the Bible to prove that the daughter was under the protection and power of her father, but we think those we have cited sufficient.

It remains, however, for us, in accordance with the nature of our history, to

show that the father had the power of giving his daughter in marriage. This may be seen from the following Scriptural passage: "If a man entice a maid that is not betrothed . . . he shall surely endow her to be his wife. But if her father utterly refuses to give her unto him, he shall pay money, according to the dowry of virgins" (Exod. xxi. 16, 17). Here the Bible openly declares, that the father had—after the Revelation, as well as before it—the power of granting or denying his daughter's hand in marriage.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1851.

[The following arrived at the Office too late for No. 20, we therefore give it insertion in this.]

A SUNDAY IN PARIS.

AFTER a protracted and diligent application to the duties of the office, I found my health declining; and upon the issue of the Hymn Book, concluded to accept an invitation from Elder Taylor, to accompany him to Paris, recruit my health, and visit the beloved Saints, who have rendered obedience to the holy commandments of the last dispensation, in this renowned metropolis of the French nation. The law prohibits the assembling of more than twenty persons for any kind of meeting or conventional purposes, whether religious, political, or social, except by permission; which has prevented the brethren here from making their influence felt, and publishing abroad the doctrines of present revelation as they otherwise would have done. The *gendarmes* have full power to arrest any group that may assemble for any purpose whatever, and put them at once into prison if they think proper, which is the reason why every thing that savors of excitement has been studiously avoided by the Elders and Saints here; but I find that a spirit of inquiry has gone silently and faithfully abroad among many who appear to be of sound and stable minds, and who seem to bestow upon the Truth the attention and serious consideration which it merits of all men: indeed, so efficacious has it been with a family of a highly respectable merchant, that he has sold out his business, and is now nearly ready to go to the Valley with his family; they will emigrate thither next winter. Four have been added to the youthful band within a few days past, and the law is that, if they number more than twenty in one place, they may take a Hall and give legal notice of their intention to hold regular public meetings; but even then the *gendarmes* have full liberty and power to arrest any minister, or close any place of worship thus legally opened, should anything obnoxious appear, or be apprehended. Well may the dear Saints in Britain appreciate with thankful hearts, the liberties they enjoy in their much-loved country, and with devotion implore the blessing of Almighty God upon their sovereign and ministers of government, that liberty and peace may continue, while the fulness of the Gospel shall spread through every parish in the United Kingdom.

Considering the proscriptions which hang around the work of God here, it is deemed advisable not to hold meetings during the day, but to meet in the evening for breaking of bread, teaching, and confirming each other in the faith; accordingly on Sunday morning we attended one of the most respectable places of Catholic worship,—the celebrated *Notre Dame* cathedral, where the Archbishop of Paris is said to officiate—with a view to learn the religious inclinations of the people, the Roman Catholic religion being predominant, and in fact nearly the only religion of the place. On the way thither, our eyes were saluted with men and women at their various avocations of life, as on other days of the week; shops generally open, and doing as much or more business than on other days; indeed the general appearance was much more stirring and business-like through the city than on either of the former days which I have spent here. On arriving at the place of worship, it was a disappointment to find that the excellent music, the pomp and magnificence of the ceremonies, added to all the regard entertained by the people for heavenly things, had only attracted about one hundred, mostly aged dames, to pay their Sunday devotion—these seemed devoutly reverent. We confess we returned strongly impressed with much that we had heard and read of Infidel France.

Toward evening, while crossing the *Champs Elysees*, on our way to the meeting of the Saints, a more stirring scene was presented; from the Palace of the Tuilleries to the Triumphal Arch, a distance of two-and-a-half miles, were to be seen thronging thousands, crowding the avenues and walks. In answer to the involuntary inquiry, what means this? we were informed that two large congregations had just been dismissed, one from the *Champ de Mars*, field for reviewing troops, the other from a place of meeting called the Hippodrome; that these places of worship have for their religious exercises a variety of equestrian, gymnastic, olympic, and other games, besides many exhibitions of a nature most studiously calculated to excite the admiration and wonder of the people; and that the services of both these meetings concluded with the ascension of balloons, containing some six or eight persons each, which we ourselves saw, standing high above the city, and waning in the distance.

It afforded a most agreeable exchange to find ourselves soon after seated among the Parisian Saints, singing, praying, teaching, confirming the gift of the Holy Ghost upon a new born babe in Christ, and administering the Lord's Supper; although unable to address them in their native language, and consequently prevented from entering so freely into the communion of their feelings; still the gracious influences of the Holy Spirit could not be mistaken by any person present, whose heart had ever been warmed by its heavenly influence; their joy increased to hear of the rapid spread of the work in the British conferences, and the comforting predictions that it should extend far and wide in their own native land and tongue. The few who had not been baptized that ventured to come and hear for themselves seemed really interested, and their attention engaged with the subject. The spirit of inquiry is so rife, and the astringent influence of intolerant dominance so great, that it requires more watchful care, and wise deliberation, to prevent its bursting forth, and bringing down the reprobation of government, than efforts to move it forward. The Church in England does not suffer from these blighting and withering influences, and consequently the British Saints cannot fully realize these difficulties. We confess we could not; but to come and dwell only one week in Paris, where the forebodings of the people as to the dreadful what-may-come, rests down on, and seems to pervade every one with whom you speak, then one can better appreciate the liberty of conscience, of speech, and of the Press. Not a week passes but some editors, or publishers, are

incarcerated in prison, fined, &c., for something which they have written, spoken, or printed. How different from England and America. Yet we feel persuaded, and so do the people, so far as they express themselves, that this state of things cannot last long. But a few months ago, and the streets of this city flowed with human gore; batteau loads of dead bodies, went down the Seine to find their long abode, and prevent pestilence to the living, all this to obtain the present liberty of the French Republic, and place a President at its head, but a more fearful onslaught is apprehended and dreaded about the time of the next election for President, which takes place in May of 1852. There are at present one hundred thousand armed men on constant duty, and a body of two hundred thousand National Guards, ready at any notice, in Paris alone.

Thanks be to God that the mustard seed of His kingdom is indeed planted in this volcanic soil, that it is spreading its roots deep and strong in the hearts of numbers, and although it may be terribly blown and shaken of very great winds, it cannot be rooted up until it has grown, and the Elect of France have partaken of its fruits, and entered into the joys of everlasting life.

But to return to our interesting little meeting in the upper room of the house, which was full of joy to hear Elder Taylor's voice again in their own tongue; he seemed to forget all the inconveniences of speaking a new language, and by the Spirit, administered from the abundance of his heart, the comforting words of truth; after which, and some remarks by others in French and English, (interpreted), the meeting dismissed about the usual hour; but inquirers continued their interrogations until the midnight hour had elapsed, before we could reach our abode for the night. Thus we closed Sunday Sept. 28th in Paris, with a fervid impression that heaven will vouchsafe to France in its own appointment, a period of tranquility, sufficient to allow her sons and daughters to hear, and obey if they will, the message brought unto them by Apostles, Prophets, and Elders of the last dispensation, though now they are giddy, lovers of pleasure rather than lovers of God. I shall hasten my return, and forego the pleasure of a visit to the other branches of the French Conference.

THE PRESIDENTS OF ALL THE BRITISH CONFERENCES are required to send in the semi-annual reports of their respective conferences by the 10th day of December next. The reports should be made up to the 1st day of December. The items required, are; the number of Branches, Seventies, High Priests, Elders, Priests, Teachers, Deacons, excommunicated, dead, emigrated (if any), baptized, present number of members, and in all cases let the number of members include the number of officers and scattered members who are not attached to any branch; together with the names of the President and Secretary. The Presidents will see that their secretaries furnish these reports promptly by the 10th day of December, that we may give a true and faithful statement of the condition of the Conferences in the New Year number of the STAR.

ANOTHER THING, BRETHREN, we require to know how many STARS your Conferences will take for the next year. It will be born in mind that as there is no emigration to calculate upon, the coming winter, unless it should be unexpectedly opened, the greatly increased number of the Saints, who are the fruits of this year's labour, will enable the conferences generally, to equalize the circulation of their present numbers taken, so as to render the same quite convenient among all the branches. Should some of the branches not have increased their numbers so much as other branches in the same conference, the circulation can be equalized among them at the commencement of the year, so as to become quite easy and convenient for all. You can increase your orders for as many more than you now take, as you may wish to, at one penny each; but to reduce your

orders, would bring them to two and a half pence each, unavoidably. The presidents and agents, of both conferences and branches, should unitedly make their calculations what the increase of members may probably be during the year, and order as many of No. 1 at the commencement of the volume, as they will be likely to want at any time during the year; then they will always have them on hand to supply new members who may wish to commence taking the STARS at any subsequent period of the year; and who, because they cannot get the back numbers of the volume, will not take them until the commencement of another volume. Many of the presidents and agents, supposed they had calculated thus liberally at the commencement of the present volume, but have since learned their mistake, and are unable to obtain the early numbers in consequence. Brethren, the work of the Lord is increasing mightily, and the Saints of the Lord should increase their faith, enlarge their views, believe in great things, and a great many of them, and so live before the Lord as to be able to ask for, and receive them; for according to the faith of the Saints, so is, very much, the amount of blessing from our Heavenly Father upon his work made to depend: If the Elders and Saints believe that many will be added to the Church, their works will correspond, and they will increase their orders for STARS accordingly. Do not fail to let us know the number you will require by the 10th day of December next.

ANOTHER STAR DISCOVERED.—We have been very agreeably surprised by the sudden and unexpected appearance of another star in the moral firmament of celestial lights. This luminary was first discovered by Elder Erastus Snow in Scandinavia; and as discoverers usually give names to objects of their discovery, so has Elder Snow entitled this new reflector, "*Skandinavien's Stjerne*." We confess we did not derive that amount of light from its reflection onrself which we might have done had it shone through an English medium; but having a knowledge of the matter of which it is composed, and an idea of the general laws of media, we learned that it reflected essentially the same rays of light as our own little journal. And we are sure it must be hailed as a discovery of the first importance by all Scandinavian observers who are fond of knowing heavenly things. We congratulate Elder Snow and the Danish Saints upon this very important acquisition of aid, to reflect light upon the paths of the benighted sons of men in that part of the earth; and we hope that such encouragement will be freely extended to him, as shall enable him to issue regularly, and increase its circulation, till all who wish, may read in that language the wonderful works of God in the earth, in these the latter days. We shall be happy to exchange.

We may here notice, also, that when in London a few days since we saw several sheets of the Book of Mormon in Italian; it is progressing favourably. While in Paris we saw several sheets of the same work in the French language also. In the issue of this work the translators and publishers have many difficulties to contend with, which delay its appearance much longer than was anticipated; but patience and perseverance, will overcome all these obstacles, and though "the vision tarry, we will wait for it; for it surely will come, and will not tarry." There are also some five or six sheets of the Book of Mormon in print in the Welsh language. In a former number of the STAR we ordered some of the Doctrine and Covenants in Welsh, by mistake,—one hundred copies were named: it should have been two hundred,—and we take the present opportunity to order two hundred copies of the Welsh Book of Mormon, as soon as it is out of press.

FOREIGN APPOINTMENTS.—It will be highly satisfactory to the Saints to know that Elder Wm. Willis sailed from London on the 2nd of Sept. for Calcutta, and Elder

Findlay from Southampton on the 20th of Oct. for Bombay, under appointment and instructions from Elder Lorenzo Snow, who expects to follow them as soon as the Italian version of the Book of Mormon is out of press, and the necessary arrangements for the missions are completed. Elder Snow has also appointed Elder Obray, of Sheerness, a mission to Malta. It is with feelings of the liveliest interest we make these announcements, and humbly supplicate the blessings of Almighty God upon these brethren, that their lives and healths may be precious in His sight; that His angels may receive charge concerning them, and preserve them from all evil, clothe them with the Spirit of revelation, and give them power in the priesthood to bring many souls to the knowledge of God. These wise and faithful men are worthy of the prayers and intercessions of a great and good people; and we assure them the faith of the British Saints will be in active exercise in their behalf, and with longing anxiety will they wait the due time for the joyous tidings of the establishment of our holy institution—the Church of Christ—among the sons of India. Will Elders Willis, Findlay, and Obray communicate with us freely of the conditions of the people among whom they are appointed to labour, social, religious, and political, as well as the facilities they meet with for the spread of the Gospel, and the obstacles they have to encounter?

ORGANIZATIONS AND APPOINTMENTS.

THE time is fast approaching, when five Presidents of Conferences will take their departure from this land, for the home of the Saints, in the distant vallies of the Rocky Mountains, viz.: Elders Eli B. Kelsey, John S. Higbee, Lewis Robbins, John Spiers, and James D. Ross. These brethren have labored diligently and successfully on their missions, and have our entire approbation and blessing in retiring from their several fields of labor. In appointing their successors, the Presidency of the British churches has had in consideration the suggestion of the First Presidency in Zion upon the subject of appointments, as contained in their Fourth General Epistle, on pages fifty-three and fifty-four of the present volume of the *Star*. In pursuance of which, and as the best interests of the work seem to require, we have ordained the following alterations and appointments, to take effect from and after the first day of January, 1852. Viz.:—

In the London Conference:—That the Newbury, Cold Ash, Windsor, Reading Woburn Green, Ramsbury, Weston, Hungerford, Uxbridge, Andover, Wroughton, Chertsey, and Alton branches be organized, and called the Reading Conference, over which Elder Thomas Squires, of Newbury, is appointed President.

That the Brighton, Dover, Faversham, Sheerness, Gravesend, Shoreham, Milton, Minster, Hershaw, Hastings, and Chatham branches be organized, and called the Kent Conference, with Elder John Lewis, now laboring in that region, to preside over it.

That the Watford, St. Albans, Woodfordbridge, Hartford, Orsett, Malden, Boxford, Ingotstone, and Colchester branches be organized, and called the Essex Conference, with Elder Martin Slack, who is now laboring in the Liverpool Conference, to preside over it.

That those distant branches which have been raised up by Travelling Elders from the London Conference in Devonshire and Cornwall, together with all other branches situated in Cornwall, be organized, and called the Land's-End Conference;—Elder William G. Mills, of Bath, is appointed to the presidency of this conference, with request that he repair thither immediately, and, with the Elders now laboring there, make arrangements to spread the Gospel mightily in that region.

With all the foregoing reduction, London Conference will still consist of about 80 branches, including about twenty-four hundred members, over which Elder James Marsden, of Edinburgh, is appointed president.

Elder William Brewerton, of Nottingham, is appointed to succeed Elder Marsden to the presidency of the Edinburgh Conference.

Elder William McGhie, now labouring in the Staffordshire Conference, will succeed Elder Higbee to the presidency of Newcastle-upon-Tyne Conference.

In the Sheffield Conference:—That the Nottingham, Mansfield, Sutton, Eastwood, Heanor, New Brinsley, Ison Green, New Radford, Arnold, Hucknall, Calverton, and Lambley branches be organized, and called the Nottinghamshire Conference, over which Elder Henry Savage, of London, is appointed to preside.

Elder John Albiston, of Ashton-under-Lyne, is appointed to the presidency of Sheffield Conference.

In the Bedford Conference:—That the Cambridge, Graveley, Fenstanton, Orwell, Bassenbourne, Reed, Doddington, Chatteries, Somerham, Bishops-Stortford, West Walton, and Huntingdon branches, be organized, and called the Cambridgeshire Conference, over which Elder J. V. Long, of Sheffield, is appointed to preside.

Elder Job Smith is appointed President of the Bedfordshire Conference.

Elder John Hyde, sen., of London, will succeed Elder J. D. Ross to the presidency of the Cheltenham Conference.

Elders Jacob Gates, Isaac C. Haight, Robert Campbell, Jesse W. Crosby, and Appleton M. Harmon, will hold themselves in readiness, to act under letters of instruction from us at all times, and in such of the conferences as their labors shall be most needed.

Elder John O. Angus will succeed Elder Gates to the presidency of the Leicestershire Conference.

Elder Abraham Marchant, of Bath, will succeed Elder Haight to the presidency of the Birmingham Conference.

Elder John Lyon will succeed Elder Campbell to the presidency of the Glasgow Conference.

Elder Matthew Rowan, now laboring in the Staffordshire Conference, will succeed Elder Lyon to the presidency of the Worcestershire Conference.

Elder William Speakman, of London, will succeed Elder Crosby to the presidency of the Warwickshire Conference.

Elder John Carmichael, now laboring in the Newcastle-upon-Tyne Conference, will succeed Elder Harmon to the presidency of the Carlisle Conference.

Elder Thomas Hardy, of Mansfield, in the Sheffield conference, is appointed to succeed Elder Hugh Findlay, now on a mission to Bombay, to the presidency of the Hull conference.

Although the above appointments are designed to take effect with the New Year, it is important that the newly-appointed presidents should be in their contemplated fields of labor some time previous, and become thoroughly acquainted with all the interests of their conferences, before their predecessors shall vacate in their favour. It is particularly desirable that Elders Brewerton, Rowan, Angus, Carmichael, and Hardy should take their places as early as circumstances will permit.

Although we regret having to part with such efficient laborers in the ministry as Elders Kelsey, Robbins, Higbee, Spiera, and Ross, still we know their desires to gather to their families and brethren in the west, and we feel to bless them for the unwearied diligence with which they have dispensed the words and ordinances of life to the people. The blessings of a benignant Providence will rest upon them, and we

wish the presidents who succeed them to unite their influence and means in aiding them to go comfortably, that as they leave our shores, they may bear in their bosoms the high consideration that their labours are justly estimated by those upon whom they have been bestowed, as well as the superior consideration that they are approved by their own consciences, and their God.

We also call upon the Saints of the Norwich and Worcestershire Conferences to manifest their sense of the years of untiring exertion made in their behalf by Elder Thomas Smith, their father and founder in the Gospel. Brother Smith has labored with unremitting assiduity, for about ten years past, in building up these two conferences; and many hundreds are now enjoying the greatest of all blessings—the knowledge and favour of God—through his instrumentality. Honored with a tender and dependant family, and bending under the weight of mature years, his physical system impaired by former hardships and scanty subsistence for the Gospel's sake, he pants for a home with the Saints in the west, and desires a furlough of release from the service awhile. We feel that this righteous desire should be granted him, and request that the presidents and Saints of these two conferences espouse his cause with warmth and energy, that they may enable brother Smith to go to the bosom of the Saints in Zion with joy and rejoicing.

F. D. RICHARDS.

ETOILE DU DESERET.

Green Street, Colomberie, St. Helliers, Jersey, October, 1851.

My dear Brother,—As a great many of the Saints in England, although acquainted with my address, are not aware of the price of the "Etoile du Déseret," (Star of Deseret,) I beg to inform them that they are 2½d. each number, and that they are published once a month.

Of the utility, I might almost say duty, of each Saint to possess himself of copies of all the revelations of God in this age, in all languages, I will say nothing, for it cannot but strike every mind that if the revealed will of God is worthy to be known, copies of it are also worthy to be possessed.

I will not allude to the youthfulness of the work in France, the gigantic enterprise of establishing a periodical there,

nor the necessity of this periodical being supported to save the Saints from the ignominy of failure—these things are known to all.

Nor will I advert to the immense value these publications will be in years to come, when thousands shall seek after the first numbers with as much avidity as are now sought the first volumes of the "Millennial Star." Such things are too plain to every Saint to need hardly an intimation, I only request that the brethren will send their orders and directions.

With earnest affection, I am, your brother in the Everlasting Covenant,

PHILIP DE LA MARE.

To President F. D. Richards.

PRAYER.

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fix'd on seraph throngs;
That ear is fill'd with angels' songs;
That arm upholds the world on high;
That love is thron'd beyond the sky.

But there's a power which men can wield,
When mortal aid is vain:—
That eye, that arm, that love to reach,
That listening ear to gain.—

That power is prayer, which soars on high,
And feeds on bliss beyond the sky.